DOCUMENT RESUME

ED 096 815 FL 005 804

AUTHOR Beusch, Ann A.; And Others
TITLE New Perspectives in Intergroup Education. 1. Introduction: State Involvement. 2. Local School System Involvement. 3. An Experience in Teaching French-African Literature in a Mixed Class.
PUB DATE Nov 73
NOTE 16p.

EDRS PRICE MF-$0.75 HC-$1.50 PLUS POSTAGE
DESCRIPTORS Cross Cultural Studies; *Cultural Awareness; Curriculum Development; Curriculum Guides; *Ethnic Studies; French; Intercultural Programs; *Intergroup Education; Language Instruction; Modern Language Curriculum; *Secondary Schools; *Second Language Learning

ABSTRACT

In Part 1, Ann A. Beusch reports on the integration of intergroup education into the total curriculum of Maryland's school system. Attention is drawn to the contributions made by language teachers concerned with the needs of the various ethnic groups in the state, with primary emphasis given to issues of cross-cultural communication and awareness. Outlining a curriculum for this type of program, Dora Kennedy describes in Part 2 student-centered teaching units in which the study of ethnic minorities forms a basic part of the foreign language classroom. A curriculum guide with specific objectives, methods, and course content is provided. In Part 3, Cynthia Perkins details a French-African literature unit taught in Central Senior High School in Prince George's County, Maryland. The activity-oriented, student-centered unit incorporates resources available from diplomatic circles in the Washington, D. C. area, as well as materials about French cultures in Africa, the West Indies, and Canada. An informal list of resources for minority studies in foreign languages is provided. (LG)

ED 096815

New Perspectives in Intergroup Education

by Ann Beusch, Cynthia Perkins, and Dora Kennedy

Presentation at Annual Meeting of ACTFL, November 23, 1973, Boston, Mass.

Introduction: State Involvement

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Ann A. Beusch
Specialist in Foreign Languages and ESOL
Maryland State Department of Education

In 1970, the Maryland State Board of Education adopted a bylaw which called for statewide school programs designed to develop understanding and appreciation of ethnic and cultural minorities. Beginning in the summer of 1970 and continuing through 1973, a series of workshops has been held at the state level to develop effective ways of integrating intergroup education into the total curriculum, K-12. One result of these workshops has been the publication of an interdisciplinary curriculum resource guide entitled New Perspectives in Intergroup Education, which is now undergoing its third revision. The activities outlined in that guide have been piloted in selected schools throughout the state, and the basic concepts which they illustrate have formed the basis for inservice programs on a regional or local basis.

Foreign language teachers have been involved in this intensive state effort since the initial workshop in 1970. During this past summer (1973), the state interdisciplinary team included a teacher of French, a teacher of Spanish, as well as the state specialist in foreign languages and ESOL. Foreign language commitment actually began some two years earlier when a Maryland school administrator of Italian ancestry inquired about the availability of Italian programs in the state. He was anxious that his children explore and come to appreciate their ethnic and cultural heritage in what he felt was an increasingly rootless society. In the course of the next several years, that initial experience, that deep-seated and genuine concern with rootlessness was repeated over and over again with various ethnic groups: with members of the Governor's Commission on the Concerns of the Spanish-Speaking People in Maryland; with representatives of the many Slavic groups in the Baltimore area; with students and teachers interested in exploring "negritude" and the contributions of black culture in Latin America. In response to the specific needs just described, local school systems

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began to work on detailed and highly useful resource and teaching units of the type which will be described in a few moments by Mrs. Kennedy and Mrs. Perkins.

In the last two years in particular, the state effort has expanded beyond curriculum efforts in intergroup education into the whole vast and sensitive area of human relations. This effort has grown out of the awareness that to know specific facts about another culture is not enough: one must also feel, snese, value, and appreciate it. The task of developing and implementing affective goals for programs in intergroup education has not been easy, as you may have suspected. The interdisciplinary teams have been helped greatly however, by the addition of state specialists in human relations. In this newly expanded effort, teachers of foreign languages once again have a unique role to play. As teachers of German, Spanish, Swahili, Latin, or Russian, we are committed to the goal of developing, cultural and historical awareness, sensitivity, and appreciation on the part of our students. Good teachers of foreign languages have always done this and in a variety of ways: through the language itself, by illustration, explanation, contrast, comparison, and discussion. Best of all, however, is the teacher who provides a personal model or example to the student of genuine appreciation for the unique worth of each individual and for the value of all cultures. To such teachers of foreign languages, it has become increasingly evident that the teaching of a foreign culture can not be divorced from a commitment to sensitive human relations in the classroom and school. To subscribe to one and to ignore the other is paradoxical. Beyond this, both are incompatible with the traditionally elitist or aristocratic view of foreign language study.

In addition to this concern with social rootlessness and ineffective human relations, there have been parallel developments at the state level in the area of ethnic and minority studies: the granting of language credits to students in after-school or Saturday programs (Ukrainian, Hebrew, Greek, etc.). In Maryland, these programs must be accredited by the state and the local school system must approve the granting of credit. More extensive and effective use of school-community programs in the area of ethnic and language studies is also being explored: what can be done to provide late afternoon or evening programs in Swahili, Italian opera, Lithuanian history and geography, folk dancing and music of various ethnic groups, the German heritage of Baltimore, etc.

But unless the state commitment and effort is implemented in local school systems and at the individual school level, all has been in vain. We in Maryland are fortunate in that the Prince George's County Public Schools have implemented the original state guidelines and in foreign languages in a most effective, interesting, and challenging way. Mrs. Kennedy, as Supervisor of Foreign Languages in Prince George's County, will describe the program in ethnic studies at the school system level; Mrs. Perkins will describe her work in curriculum development as a teacher of foreign languages at Central High School in Prince George's County.

New Perspective in Intergroup Education

Local School System Involvement: Prince George's County, Maryland

Dora F. Kennedy
Supervisor of Foreign Languages
Prince George's Public Schools

As an addendum to what Miss Beusch has said it might be stated that since foreign languages, are closley related to the social studies, the study of ethnic minorities is both linguistically and culturally appropriate for the foreign language class. The foreign language profession should be at the center of the thrust to recognize our multilingual and multi-ethnic society.

In Prince George's County we have concentrated on the Spanish-speaking minorities, especially Mexican-Americans and Puerto Ricans; the Afro-French cultures, Caribbean French and French Canada, including the concept of Negritude; and the Afro-cuban culture and negrismo. Negritude is defined as the sum total of values of civilization of the African world. Negrismo has much the same connotation. These are a natural bridge to Black American studies; which are also part of our foreign language program. This is part of a systemwide effort to re-assert the role of Black people in the building of this country, in our past and in our current culture. Not only for cognitive reasons but for affective reasons has this been incorporated into the curriculum of the Prince George's County schools. (240 in number including 59 secondary) It is urgent that white youngsters be exposed to the contributions of Black people in this country as part of the process of building mutual respect. It is also an opportunity for the upper level students to help search and prepare materials for use by other foreign language classes since materials in Black American Studies are rarely available in the foreign language.

Another point to be made is why not look at cultures within our borders and relate them to the world outside? Some Americans like to respect citizens of other countries; yet they sometimes look down on native Americans whose forebears came from the same places. We must get rid of that "ugly" American attitude which values the Spaniard he meets in Spain more than the Spanish-speaking person who might be living next door. A part of a minority studies program might be an attitudinal component. Taking an informal survey at the begin-

ning of the study and returning it to the students after they have completed the unit, asking them to consider what replies they would change, if any, is sometimes an interesting self-revelatory exercise.

The Curriculum

How does one weave the type of content discussed above into the foreign language curriculum? At the lower levels of language study cultural projects are one way of weaving it into the lessons. Some French and Spanish texts are beginning to include Canada, Haiti, Chicanos, etc.

For upper and lower levels I wish to describe a framework which can accommodate any content deemed worthy of study, both sociocultural and literary. I refer to the student-centered teaching and resource unit, based on the social studies, language arts/reading concept, a model used in elementary school. In upper levels this kind of program can be implemented in the target language; it can be used in English at lower levels, as an on-going adjunct parallel to the basic skill program. Briefly it involves the following characteristics:

1. A pre-planned interdisciplinary unit which has drawn from a variety of sources. Once you have this model you can utilize it to develop units on any topic, even exclusively literary.
2. The unit has a central theme, e.g., Mexican American, Machismo, Afro-cuban themes, etc.
3. It is activity-based, or a "doing" type of curriculum. It involves teacher/pupil planning about what is to be investigated and how, with different students assuming responsibility for different aspects, all activities relating to the central, unifying theme. At the upper levels the on-going skill refinement is approached functionally as related to the questions being investigated. Students help locate and create the materials; they write letters for information; they conduct searches in both the local public library and school library. All types of composition skills come into play as oral and written reports are prepared. Letter writing skills in the foreign language

are developed. All letters that are written are mailed. "Real" people are interviewed in the community; things are made, pictures are painted, foods are prepared by different groups of students; students explain their projects to one another in oral reports. There is a certain minimal body of material for which all are responsible; beyond that students pursue the facets of interest to them. Consequently, sessions of reporting to one another are of greater interest than in a traditional reporting situation. Students become resource persons for the class in the topics which they have investigated.

4. The basic framework of the unit should be prepared by the teacher, but the students and teacher really develop it together as they work with it. The basic parts of such a unit are:

   a. Purpose - overall topic

   b. Student objectives

   c. Teacher objectives

   d. Materials - what; where they can be found (Teacher and student prepare lists.)

   e. Content - What is being investigated - Including teacher and student questions (Teacher-pupil planning)

   f. Methods (Suggested Organization) - Suggested activities "ways" of finding out includes

      1. Reading - Fiction/nonfiction
      2. Interviewing
      3. Going to see a related feature - length film
      4. Preparing a dramatization as a form of reporting
      5. Debating
      6. Written reports
      7. Panel discussions
      8. Conversations

   g. Culminating activity

   h. Assessment - On-going quizzes - Tests on material previously agreed upon. Tests with differentiated questions - different members of class are to answer different questions according to work they did.

   i. Unit outcomes

j. Resource Sections of Unit

1. Definitions of terms
2. Pertinent data pre-collected on the topic
3. Student surveys (optional)
4. Bibliography of source materials

Units we have developed are:

Mexican Americans, Puerto Rico and the Puerto Ricans, some aspects of Black Studies, French Canada. Teachers continue to evolve new units. These units may be used by Social Studies teachers also.

Certain interested upper level students are translating information on a Black Calendar into French and Spanish. Biographical sketches of famous Black Americans are also being translated. These translations will be put together with a transparency of each individual to form a package for schools to utilize throughout the system. (See Bibliography for information on Source of Black Calendars.)

There are several premises which should be accepted by the teacher in order to operate in this manner:

1. Within the framework of foreign languages as communication skills or tools, any subject worthy of study is worthy studying in the foreign language.
2. Any legitimate source of information is admissible to help resolve a question regardless of what language it may be couched in. It is the task of the students to render the information into the appropriate language for the class. If this premise is not accepted, the kind of program described in this presentation would be difficult to implement. Also one would deny oneself the rich resources available in English, particularly in the area of Black Studies.
3. Curriculum Development is part of a minority study program in foreign languages because of the need to draw from a variety of sources, and because interdisciplinary ethnic studies materials in the foreign language are not readily available commercially.
4. "Hands on" or "doing" curriculum, in which students do or make something, then write or tell about it.

One of the outcomes of using the sociocultural/literary units developed by teachers and students is the notion of cultural pluralism.

At this point, Mrs. Cynthia Perkins, French teacher at Central Senior High School, will present a few ideas as to how she implements minority studies in the classroom.

A schema depicting the process of teaching by student-centered units and a bibliography are attached to this report.

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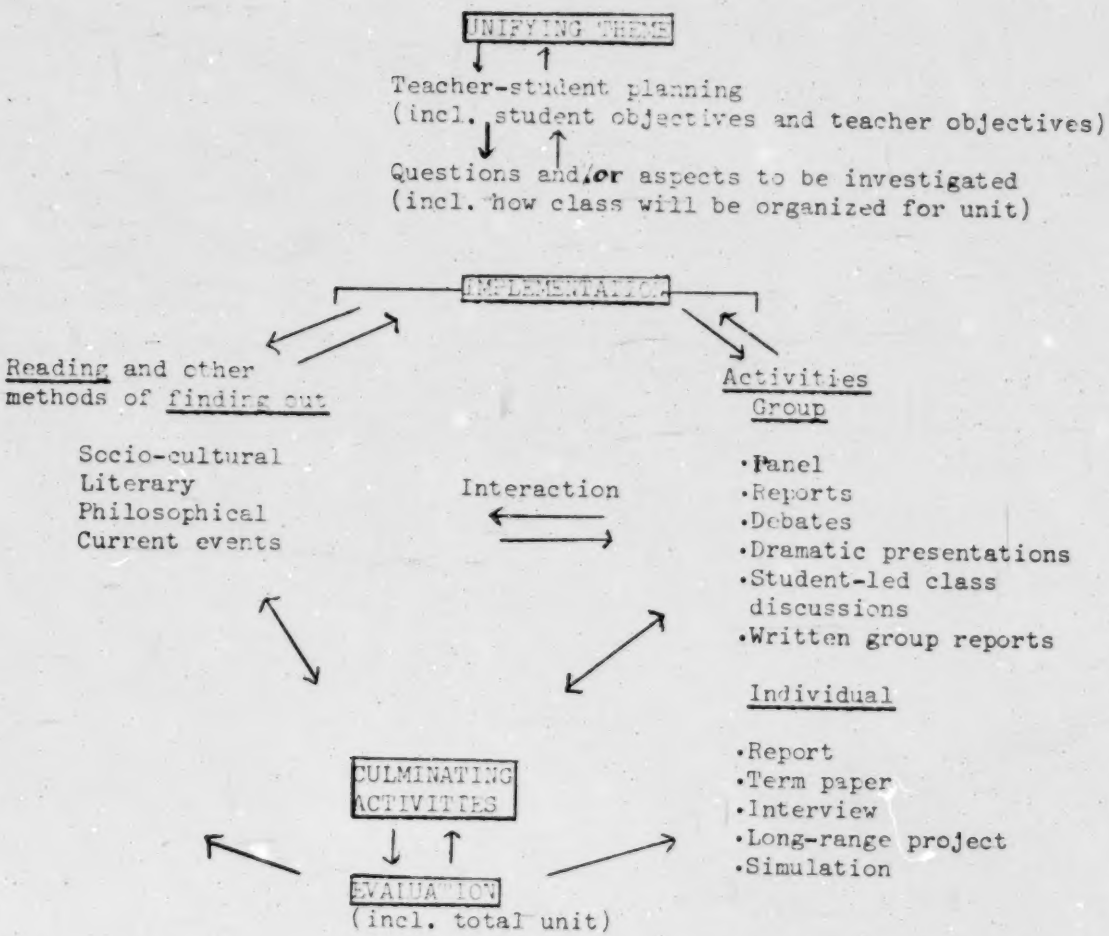
TEACHING BY STUDENT-CENTERED UNITS

Schema



An Experience in Teaching French-African Literature in a Mixed Class

(A talk presented at ACTFL Convention in Boston, Mass., November, 1973)

Cynthia Perkins
Central Senior High School
Prince George's County, Maryland

I feel fortunate to be the one who works directly with the students. Three times I have gone through this unit with different student groups, and no two times have been quite the same. Because it is a student-centered activity, no one knows beforehand exactly how it will turn out. But the teacher still has to start the ball rolling. They will not come and ask, "When are we goint to start our African unit?" Because they have not lived long enough to know enough about the world outside their own sphere of interest, high school students have a sort of innocent ignorance which manifests itself by initial indifference to something as far-out--literally--as French-African literature. But their indifference will change to polite attention, and then to curiosity, and finally to real interest and enthusiasm as they realize what a fascinating part of the world is West Africa, along with the other parts of Francophonia, the French-related world "outside the hexagon", to quote Dr. Geno.

You have heard about the ethnic situation in the state and the attempts to relate to the needs and interests of minority groups. I'd like to explain the student make-up of Central High School, located just outside the District of Columbia. It has about 1,000 students, many of whom do not go to college at all, some of whom go on to the nearest community junior college, and a few of whom go to some of the best universities in the country. Spanish, German, and Latin are also offered, so that there are not large numbers enrolled in any one language. Ten years ago Central was 99% white. Because of mobility and changing housing patterns, it became 92% black by two years ago. Now by the process of controlled integration, it has a balance of about 50-50.

A recent study found that blacks and whites are more alike in education and income in Prince George's County than in any other part of the Washington metropolitan area, and that relatively few are very rich or very poor. To quote the report, members of both races there are "a very typical suburban working-class group". Integration at Central has proceeded

quite smoothly and peacefully. I believe that most of the black students think of themselves first as American teen-agers, and then as members of a minority group. Only a few students had a course in Black Studies, and very few knew much about Africa when we began our unit on Francophonia. We all learned together.

There has been no shortage of materials. In addition to those supplied to the school by the county, there are things to be borrowed. The bibliographies accompanying the outlines mention books, films, slides, music, etc. The A-LM French II book revised has a spread of several pages of pictures which are excellent for giving an over-view of the subject and showing the possibilities, which are almost unlimited. Someone who really isn't interested in Africa but would rather study Quebec or Monaco may certainly do so.

This fall we began by writing letters in French to several embassies in Washington and asking for brochures on the country and its people. The response was good and the students pleased. Of course it is flattering to receive a letter at school from an embassy, addressed to an individual student and delivered in class! The class was small. Instead of doing long written reports with brief oral resumés in their own class, as had been done the previous year, we decided to involve more students by having the French IV's who researched the subject make oral reports in the French III class. Each French IV concentrated on preparing an interesting and informative report in simple French that the III's could understand. Since this activity took place in October, the IV's were barely out of French III themselves, and the III's had just advanced from French II.

They prepared vocabulary lists of words the younger class could not be expected to know, used slides, music, or realia for illustration, and dressed in the costumes of their respective countries. Ironically, the craze for wearing African dress had been rampant in the school a couple of years before, and the halls had been full of dashikis. But this fall we had to inquire extensively before finding some African-type cottons we could borrow! A secretary in the Guidance office whose husband "never threw anything away" supplied us with long and short cotton garments and beads.

The French III class enjoyed the change and responded well. They asked questions in French. They were fascinated by the description of family life in a Muslim society and probed into the subject. A bulletin board in the room was covered with pictures, maps,

newspaper articles, etc., on West Africa and other parts of the former French Empire. An open quiz using this display concluded the activity as far as the III's were concerned. Pictures were taken of the French IV's in costume.

The French IV's found this a broadening experience. They learned geography, some history, culture, and vocabulary. The new words were not just such things as the words for "witch doctor" and "magic charm". But since many of their best sources of information were in English, they had to find the French words to express the ideas precisely. For example, the girl reporting on Haiti wanted to say that the cultural of Haiti was "primitive but sophisticated". The dictionary was not much help. Neither mondain nor complexe was quite right. We phoned a French teacher who is a native speaker and asked if raffiné seemed to convey the right idea, and she agreed that it did. This careful process should fix some of the new vocabulary permanently in their minds.

To make the acquaintance with African culture more concrete, we had an Arab meal consisting of couscous, Sahara bread, avocado salad, dates, and mint tea. Some of the class had never eaten whole dates, and none of them had ever tasted avocado. This too, then, was a broadening experience.

We language teachers hope that our pupils some day will go to the countries of their respective languages and talk with the people there. But not all of them will, and very few can go now in high school. But speakers of all languages come to Washington, and we are close enough to take advantage of it. The International Center in Washington is a guest house for non-diplomatic foreign visitors such as police cadets attending a seminar in city police methods, or midwives en route to a short course in a clinic. Small group of advanced language students in the area may go and participate in social gatherings when speakers of "their" languages are present. Although their conversation may not be fluent, it is a thrill just to realize that they can communicate with these people, who may not speak a word of English. Black students especially enjoy meeting African blacks. We usually take a group there once each year. Sometimes they come to our school, among others, to visit.

Here are some statements made by students about ideas they had gotten from their reading of the literature of African writers:

. Neighbors know and care about each other in a rural or village society, more so than in our own.

. African artisans take more pride in their crafts than we do in our products.

. Whether mother, father, or children are dominant in the family, parents everywhere want the best for their children.

. The status-seeking trend in our culture takes us away from our roots; but the Africans are proud of their traditions and try to perpetuate them.

There is status seeking in some of the African and other foreign cultures, however, as we learned in reading their literature. For example, in Le Mandat by Sembene Ousmane, the cousin who wore European clothes and married a white wife wondered why his relatives never came to see him except when they wanted to borrow money. And the little boy from Guyane in Hoguets whose mother was determined to bring him up in French bourgeois style:

"Hands on the table, a fork is not a toothpick, sit up straight, speak the French of France, don't let me catch you playing with So-and-so who has not been baptized. I hear that you weren't at your violin lesson.. a banjo, you say? Banjo indeed!

Non, monsieur, vous saurez qu'on ne souffre chez nous
ni ban
ni jo
ni gui
ni tare..."

And that little boy grew up to be Leon Damas, one of the poets of negritude, professor and statesman, rejecting on a wider stage the European culture that his mother was trying to impose.

The differences between people are interesting, but one strong impression remaining from our reading about these French-speaking Africans, or West Indians, or from whatever part of the world, is how much we are alike. The consultant in the workshop on the Francophone world who was comparing the poetry of Aimé Césaire and that of St. John Perse made the remark that in the last analysis, it's not the black race or the white race, but the human race which is significant.

Maryland State Department of Education
P.O. Box 8717
Baltimore-Washington International Airport
Baltimore, Maryland 21240

Informal List of Resources for Minority Studies in Foreign Languages

Prepared by: Dora Kennedy
Supervisor of Foreign Languages
Prince George's County Public Schools
Upper Marlboro, Maryland 20870

GENERAL

- Maryland State Department of Education. New Perspectives on Intergroup Education. Interdisciplinary handbook on minority studies. Contact: James Addy, Specialist in Social Studies, Maryland State Department of Education (address above)

- Fannetta Gordon. Listing of Foreign Embassies and Consulates in the U. S. Brochure. ACTFL, 62 Fifth Avenue, New York, New York 10011

- Chicano, Black, and Puerto Rican Studies. U.S. Commission on Civil Rights, Washington, D.C. 20425

- "Human Relations in the Classroom." Today's Education. January, 1973.

- Minorities have made America Great. Filmstrip/discs. $90.50. Warren Schloat Products, Pleasantville, New York 10570

AFRICAN AND BLACK STUDIES

- Jeune Afrique. European Publishing Representatives. 11-03 46th Avenue, Long Island City, New York 11101 $38.50 per year (subscription)

- L 'Afrique noire d'expression française. Slides. Wible Language Institute, Allentown, Pennsylvania. $50.00.

- Slides on Africa. Rental (may be reproduced). R. Thom, Foreign Language Department, St. Joseph's College, St. Joseph, Ohio.

- Study prints - "Famous Black Americans." Color - 11" x 14" $15.00. Filmstrips - "American Negro Pathfinders" $8.00 each BFA Educational Media, 2211 Michigan Avenue, Santa Monica, California 90404

- Black Calendar. Seagram's Distillers, 375 Park Avenue, New York, New York 10022

- Transparencies on Africa - "The Afro-American Heritage $9.95. Eyegate House, 9276 Frederick Road, Ellicott City, Maryland 21043

- Museum of African Art. Frederick Douglass Institute, 316-318 A Street N.E., Washington, D.C. 20002

- African Cooking - Time/Life Series. Contact any local bookstore.

. Cooking Activities: African Cooking. Silver Burdett, General Learning Corp., Morristown, New Jersey 09760

. Black Antiquity - by Frank Snowden. Harvard University Press 1971. Cambridge, Massachusetts 02138 Paperback $2.45

. "Teaching Afro-French Literature in the American Secondary School" Herman F. Bostick. Foreign Language Annals May, 1972

. Contes Africains, Mildred Mortimer. Houghton Mefflin, Boston.

. Voix Francaise du Monde Noir. Keith Warner. Holt, Rinehart & Winston, New York.

. La Poesía Negroide en América. Rosa Valdes-Cruz. Las Americas Publishing Company, 40-22 23rd Street, Long Island City, New York 11101

. Les Poètes Noirs des Etats - Unis. Jean Wagner. Stechert - Hoffner, New York

. Lee Sparkman, Philip D. Smith, Jr., and David E. Wolfe. Dialogues Africains Contemporains. Philadelphia: Center for Curriculum Development, Inc., 401 Walnut Street, Philadelphia, Pennsylvania 19106

. "Freedom Speaks French in Ouagadougou" National Geographic; August, 1966. (map and pictures)

SPANISH - SPEAKING MINORITIES

. Trópico en Manhattan: El Libro Puertorriqueño de Nueva York Las Americas Publishing Company (see address above)

. Cabinet Committee on Opportunities for Spanish Speaking People, 1707 H Street, N.W., Washington, D.C. 20506
Publication: Hoy

. Catorce Personas Lindas Educational Systems Corp., 1211 Connecticut Avenue, N.W., Washington, D.C. 20036

. La Causa Publications, P.O. Box 4818, Santa Barbara, California 93103 (Chicano Materials)

. Mexican American, Teaching & Resource Unit, Prince George's County, Maryland D. Kennedy 1971 - Upper Marlboro, Maryland 20870

. National Elementary School Principal, November 1970. Education for the Spanish Speaking, 1201 16th Street, N.W., Washington, D.C. 20036

. Puerto Rico & the Puerto Rican, Teaching & Resource Unit Prince George's County, Maryland Milagros Carrero, 1972 - Upper Marlboro, Md. 20870

. Puerto Rican Research & Resources Center, 1519 Connecticut Avenue, N.W., Washington, D.C. 20036

. Proyecto Leer Bulletin Library Development Program-Organization of American States, Washington, D.C. 20006

. Quinto Sol Publications, Box 9275, Berkeley, California 94709

. La Raza - Samora, Ed., University of Notre Dame Press, Notre Dame, Indiana

. La Raza - Steiner (Teachers only), Harper & Row Publishers, New York

. Schlitz Brewing Company, Milwaukee, Wisconsin 53201 (Chicano Calendar)

. Estudio Cultural de Puerto Rico. Dissemination center for Bilingual Education, 6504 Traco Lane, Austin, Texas 78721

. Revista Chicano - riqueña (Teachers censor), 3400 Broadway, Gary, Ind. 46408 $3.00 subscription

. The Rican (Teacher censor), P.O. Box 11039, Chicago, Illinois 60611 $1.00 per issue

. "Cubans in Miami." National Geographic. July, 1973

. Filmstrips. Portrait of a Minority: Spanish-Speaking Americans Associated Press, Scott Educational Division, Holyoke, Massachusetts 01040 $35.00 (discs) $37.00 (cassettes)

. Cooking of the Caribbean. Silver Burdett, General Learning Corporation, Morristown, New Jersey 09760